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Collateral consanguineal relatives of ascending generations and their spouses: thíos, thía (uncle, aunt); bárbas (uncle, a familiar term.). 601

Collateral consanguineal relatives of descending generations and their spouses: anepsyós, anepsyá (newphew, niece).

Collateral consanguineal relatives of the same generation and their spouses: (e)xádherfos, (e)xadhérfi (cousin); protoxádherfos (first cousin); xadhérfia (cousinhood, cousinry).

The older collateral relative is presumed to be of an ascending generation, but the technicality can be insisted upon for precision or humor (as when a woman insisted on several occasions that her three-year-old daughter was my aunt). Then, too, fully descriptive phrases can be used in reference, e.g., my uncle, the first cousin of my father. [522]

Member of a family related by marriage: simpétheros, simpethéra (co-father-in-law, co-mother-in-law)

father of spouse	pentherós
mother of spouse	pentherá
brother of spouse	kunyádhos
sister of spouse	kunyádha

For other relatives of spouse, the same terms as spouse uses.

wife of son	nífi (bride)
wife of brother	nífi
husband of sister	ghambrós (groom)
husband of daughter	ghambrós
wife	yinéka (woman), kiría (Mrs.)
husband	ándras(man), kírios (Mr.)
spouse	sízighos
husband of wife's sister	batzanákis
wife of husband's brother	sinifádha (co-bride)
godfather	nonós
godmother	nonά
godson	vaftistikós
goddaughter	vaftistiká

Members of families related by godparenthood: kumbáros, kumbára. [608]

wedding sponsor and spouse	kumbáros, kumbára

Members of families related by wedding-sponsorship: kumbáros, -a.

When a woman marries she customarily takes not only her husband's last name but his first as well, plus a suffix, -ena or -u, depending on the number of syllables and the accentuation of the name; e.g., Dhimítrios-Dhimítrena, Dhiamandís-Dhiamandú. This is not grammatical gender; the suffix means "wife of," and can be added even to nicknames. The given name is still used by the family of procreation and others. The suffix -ítsa added to a woman's maiden name indicates née so-and-so. Family names can form the plural of their respective declensions or add the suffix -éi (ancient *atoi*, "natives of"), 193 551 [553]

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193 indicating the members and partisans of a family or clan; e.g., Tsavaléi, Andro-
●551 midhéi, Kolokotronéi, Petimezéi (Cf. Pernot, vol. I, p. 86).

Of the Modern Greek kinship terms listed above, most existed with the
177 same or much the same meaning in Ancient Greek. However, the latter had a
601 much richer and more varied vocabulary in the totality of its literature, and the reduction has been considerable. It included many non-Indo-European loan words of which *theîos* and *anepsiós*, among others, survive today. The modern loan words are kunyádhos, bárbas, yáya, and batzanákis, from Romance, Turkish, etc. The bulk of borrowings and replacements of common Indo-European kin terms had occurred already in ancient times. For instance, *adelphós*, *-é* (modern *adherfós*), literally "co-uterine" (from *delphýs*, womb, a word of uncertain origin), became the sibling terms in place of **phráter* and
[113] **eór* which dropped out before Homer. The full roster of classic and Homeric kin terms can be found in Miller's "Greek Kinship Terminology."

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III

THE PATTERN OF HISTORY

> Therefore, brethren, stand fast, and hold the traditions which ye have been taught.
>
> ST. PAUL to the church in Thessalonica

IT IS no use beginning one's study of that in many ways anachronistic, yet persistently lively institution, the Church of England, at the sixteenth century: not so can one hope to comprehend the anomalies of her parochial organisation and system of patronage, or to fathom the element of uncertainty that attaches to every archdeacon's prospects of eternal felicity. No more can the student of the Greek Church expect to enter into the spirit of this venerable institution if he looks no farther than the reading of the *Synodical Tome* whereby, in the year 1850, her autocephalous status was first accorded official recognition.

One cannot spend many hours in Greece without being struck by the extraordinary continuity of her history. The girl who shepherds one through the customs at the airport may well rejoice in the name of Andromache or Ismene; it is startling to hear a ragged stevedore, one of "that unpolished plebeian race always employed in the hardest labours of the ports and which in every country represents the least noble aspect of a people", being hailed by a passing boatman at the Piraeus as Menelaus or Agamemnon. The traveller arriving at nightfall in a mountain village of Thessaly or the Peloponnese is questioned in terms which have scarcely altered since the prince of swineherds examined the returned Odysseus: "Who are you and whence do you come? What is your city and your family? Aboard what vessel came you to Ithaca?" New Demetrius often proves to be but old Demeter, and in the country dioceses there linger on observances of immemorial antiquity: local rites connected with birth and death which carry one back to an age infinitely remote from the Lord's coming in human flesh.

Though the Greek that is heard to-day in the streets of Athens is scarcely that of Aristotle or Pericles, the continuity of language is